Vol. II. Numb. 32.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wedneſday July 13th. to Friday July 15th. 1709.

Q. *HOW far will the Doctrine of* Free-will *hold good, and how far not?*

A. As Truth is generally plac'd in a Medium between two Extremes, ſo is the Doctrin of *Free-will.* Some allow too large a Liberty to the Will, others no Liberty at all. Some give too Much to Man, others give too Little. Some Debaſe Nature Below it ſelf, others Exalt it Above it ſelf. Some affirm, that we loſt all our Freedom by the Fall of *Adam*; others, that it has not been in the leaſt impair'd. But to ſet the matter in a True Light, we beg leave to oppoſe the word of Truth to ſuch oppoſite Opinions.

The Allowance of too great an Ability to the Weakneſs of our Lapſed Nature, receives Sentence of Condemnation from the Succeeding Texts. *No Man can COME unto me* (ſays one, who Perfectly Knew, what is in Man) *except the Father, which hath ſent me, Draw him. Not, that we are ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God.*

They, who allow nothing to Man, are Confronted with the following Scriptures. *COME unto me, all ye, that are Weary and Heavy Laden. O Jeruſalem, how often wou'd I have gather'd thee, even as an Hen gathereth her Chickens under her Wings, and thou Wouldeſt not.* And ſure both that Invitation, and this Reproof neceſſarily imply a Liberty in Man.

As ſome Scriptures attribute our Converſion to our ſelves, and others attribute it to God, ſo the true notion of Human Liberty reconciles the ſeeming contrariety of ſuch-like Paſſages. For as on the one hand we are Able to do nothing without Aſſiſtance from Above, ſo on the other hand we are Able to Co-operate with that Aſſiſtance. Hence it is, that tho' the Pſalmiſt ſays, that God ſhall Waſh and Cleanſe him; *Thou ſhalt purge me with Hyſſop and I ſhall be Clean; thou ſhalt Waſh me, and I ſhall be Whiter than Snow*; yet the Prophet commands the Iſraelites to Waſh and Cleanſe themſelves; *Waſh ye, make ye Clean.* Hence it is, that the forementi-on'd Scriptures concerning our Coming unto Chriſt, and the Father's Drawing us, are reconcileable together. If we were entirely Paſſive, while Drawn by the Father, how cou'd we be ſaid to Come to Chriſt? If we cou'd Come of our ſelves to Chriſt, how cou'd he have *ſaid, no Man can Come to me, Except the Father Draw him.* But if We Co-operate with the Father, while Drawing us to his Son, we may not improperly be ſaid to Come. *Work out your own SALVATION* (ſays St. *Paul*) *with Fear and Trembling.* A Command, that Neceſſarily ſuppoſes ſome kind of Ability in thoſe, whom he Commands to Work. But ſince the Apoſtle was ſenſible withal of their Inability, their Utter Inability to Work Alone, he Encourages them to ſet about it from the Expectation of a Divine Aſſiſtant; for it is God, that *Worketh in you both to Will and to Do of his good pleaſure.*

Let us then make choice of the Middle Path, and not turn, either to the Right hand, or to the Left. Let us not take too Much upon our ſelves, leſt God, for our Preſumption, Leave us to our ſelves, and give us a Melancholy Aſſurance of our own Weakneſs. Let us not allow too Little to our ſelves, leſt we ſhou'd be wanting in our own Endeavours, in our Neceſſary Co-operation with Aſſiſting Grace.

Q. *Gentlemen, I am inform'd by a Credible Perſon, who has been an Eye-witneſs of it, that it is a very uſual thing for Seamen, in hot weather, to have Worms bred out of the Putrefaction of their Wounds. I deſire to know, how this can be accounted for upon your Hypotheſis of all Animals being generated out of præexiſtent Seeds or Eggs, and why the Contrary Opinion ſhou'd be thought ſo Abſurd and Irrational, as You are pleas'd to pronounce it; ſince it does not ſuppoſe, the Bodies of Animals are form'd by the Caſual Concourſe of thoſe Particles of which they are compos'd (as You inſinuate) which indeed wou'd be very abſurd, and ſavour too much of the Epicurean Philoſophy; but only, that the Spirit of Nature may ſometimes generate Animals out of fitly prepar'd (tho' not ſeminal) Matter: And this Opinion, how ſtrange ſoever it may ſeem in Theory, common Experience confirms beyond all Contradiction.*

A. That an Animal may be Generated out of fitly prepar'd matter, cannot be denied. But that any matter, but what is Seminal, is fitly prepar'd matter, is a thing very difficult to prove. For to

ſay, that matter, which is deſtitute of the Form of an Animal, may yet produce an Animal by the Spirit of Nature, or which is all one, by the Mechanical Operation of Nature; that is, that mere Mechaniſm may produce an Animal, in which there is ſo vaſt a Variety of Parts, all of them ſo Wonderfully Suited to one another, and adapted to ſuch wiſe, to ſuch admirable ends, as to give the Pſalmiſt occaſion to cry out with ſuch Rapturous Surprize, *I am Fearfully and Wonderfully made*; to ſay, that mere Mechaniſm may produce a Creature of ſo Curious a Frame out of Matter, that is entirely Void of ſo Exquiſite a Form, what is this but to aſſert, that an Effect may be produc'd altogether Unequal to it's Cauſe, that Numerous Footſteps of Wonderful Artifice, of Prodigious Wiſdom and Deſign, may be Entirely Owing to a Neceſſary Operation, to Blind Mechaniſm. But that Seminal Matter contains the Entire Form of the Animal, Anatomiſts have Experienc'd by the Uſe of Glaſſes.

And it is no inconſiderable confirmation of Univocal Generation, that Eels, which Fiſhermen affirm never to have perceiv'd to Copulate; of which ſeveral have concluded from even Diſſection it ſelf, that they want the Inſtruments of Generation; and whoſe Living in the Mud have prevail'd upon ſome to be more ſtrongly perſuaded of their Equivocal Generation, that even Eels themſelves have yet (notwithſtanding all this been ſeen by one actually copulating. And that one was an Eye-witneſs to the Spawn of one of them, we have formerly obſerv'd. As for Worms bred out of the Putrefaction of Wounds, and ſuch like Phænomena, they have been Accounted for in former Papers, to which our *INDEX* will direct you.

Q. *You are deſir'd to give a Deſcription of Ingratitude.*

A. Since the Foulneſs of Ingratitude may be better delineated in the Concrete, from whence the Abſtract may be readily collected, we ſhall principally decypher the Ungrateful Perſon.

It is an old Obſervation, that tho' other Vices have found their Patrons, yet Ingratitude has ſo foul an aſpect, is ſo Univerſally Odious to even Corrupted Nature, that the moſt Ungrateful Perſons have never ventur'd to Undertake it's Patronage. Ask a Man, why he is Ungrateful, and he will procede no further than to deny the Charge. Shall we ſay of the Ungrateful, that they're Ungenerous to the laſt degree? This the very leaſt, that we can ſay, ſince common Juſtice will authorize that Vulgar Saying, *one good turn deſerves another.* Whence it is, that we read, *it becometh well the JUST to be THANKFUL.* He, who is ſparing of his good Offices to his Fellow-creatures, is Ungenerous: He, who forbears to do them Any, is Unnatural: He, who refuſes to Diſcharge his Debts, is Notoriouſly Unjuſt: But He, who cares not to diſcharge a Debt of Gratitude, is at once Ungenerous, Unnatural, and Unjuſt. Shall we ſay of the Ungrateful, that they're exceedingly Forgetful? Natural Forgetfulneſs is a Frailty, but Inexcuſeable a Willful one. And if a Willful Forgetfulneſs be Inexcuſeable, ſuch a Forgetfulneſs of Kindneſs muſt want a name. To be always looking Forward, and never Backward, what a Plainer Diſcovery of Darling *Self*? It is no uncharitable Cenſure to ſay of the Ungrateful Man, that his very Gifts beſpake his Greedineſs, that he beſtows them in Expectation, that the Perſons, he obliges, will exerciſe that Vertue, to which he himſelf is ſo great a Stranger, and return him his own with Uſury. His Gifts are the Gifts of thoſe mention'd by the Poet, who intend their Liberality to Wealthy Miſers as the Cheapeſt Purchaſe of a comfortable Reverſion. And what can be Valuable in Him, whoſe very Generoſity is Penurious and whoſe Bounty Selfiſh. Since all the Elements contribute their Share to Nouriſh and Suſtain him, is it ſhort of Impudence to Live by ſomething more than Gratitude, to Live by Charity, and yet Dare to be Ungrateful? Every part of the Creation, whether Animate or Inanimate, unanimouſly conſpire to Upbraid the Wretch, while they are ever ready to Give as well as to Receive. His Mother Earth, tho' ſhe gave Being but to the Baſer part of him, Reviles her Degenerate Offspring, and puts him to the Bluſh. Whatever ſhe receives from the hands of the Laborious Country-man, ſhe abundantly Requites him with a Plentiful encreaſe. Beaſts, tho' favour'd with ſo inferior a degree of Reaſon, yet plainly diſcover the common notices of Gratitude. We therefore injure the Brutal World by ſo improper a compariſon of the Ungrateful Perſon, as to call him Brute. To what then ſhall we Liken ſo ſingular a Monſter, to what ſhall we Compare him? To what indeed, but to that all-devourer, Death, which makes no return of it's Daily, it's Continual Spoils? To what, but Partially and with regard to his entire oblivion of Kindneſſes receiv'd, to *the Land of Silence, where all things are Forgotten? Ingratum ſi dixeris, omnia dixeris. Say, a Man is Ungrateful, and what more cou'd you have ſaid?*

Q. *What authority is there for* Antoninus's *Miraculous Delivery by the Prayers of his Chriſtian Soldiers, ſince ſome Heathen Authors aſcribe it to other cauſes.*

A. The endeavour of the Heathens to aſcribe the Miracle to any but the true cauſe confirms the Subject matter of the Miracle as an Unqueſtionable truth. Where the Heathens cou'd not Deny the matter of fact, it was cuſtomary with them to aſcribe it to an Invented cauſe. But the truth of the Miracle, as the effect of the Chriſtians Prayers, will appear indiſputeable upon the following Conſiderations.

1. So great was the Malice of the Heathens towards the Chriſtians, that that were ſufficient to Invalidate their Teſtimony in this Particular.

2. The Chriſtian Writers of thoſe times give us a poſitive aſſurance of it. Whereas they durſt not, while under Perſecution, have pretended to aſſume themſelves the honour of what publickly perform'd in the Army and very preſence of an Heathen Emperor. Whereas the Heathens, who had the Government on their Side, and were far more numerous in the Army than the Chriſtians might venture with impunity to gainſay the Chriſtians even againſt indiſputeable matter of Fact.

3. *Antoninus* himſelf, upon that Miraculous Deliverance, diſpatch'd Letters to the Roman Senate in the behalf of the Chriſtians, whom he order'd not to be Diſturb'd, and whoſe Accuſers he Commanded to be put to Death. And to thoſe Letters *Tertullian*, that great Apologiſt, made a Publick and Solemn Appeal within 26 Years after ſo wonderful a Deliverance.

Q. *Wherein conſiſts the wholeſomneſs of Riſing betimes in a Morning, which the* Latin *Proverb ſtiles the wholeſomeſt thing in the World.* E. E.

A. As the Day is more agreeable to our Conſtitution than the Night, ſince Light is cheriſhing and reviving, while Darkneſs is attended with Noxious Vapours, ſo Providence has appointed, the one for our Labour, and the other for our Reſt. *The Sun Ariſeth, and Man goeth forth unto his Work until the Evening.* If therefore we *Sit up Late*, and thence, to make up that neceſſary Portion of Reſt, which our Nature requires, forbear to *Riſe Early*, we act counter to that appointment of Providence ſo graciouſly intended for our Health. But if we compoſe our ſelves to Reſt at a ſeaſonable time, and yet make Encroachments on the Morning, this comes within the

Verge

Verge of Intemperance (for it is an Indulgence to Intemperate Sleep) and muſt of conſequence be Prejudicial to our Conſtitution. Beſides, the Morning Air (ſo we riſe not too Early, namely, before the Sun has Exhal'd a due Portion of Vapors) Refreſhes our Bodies, Recreates our Spirits, Enlivens our Thoughts, and is of a Salutary Influence upon our Whole Contexture. And therefore He (generally ſpeaking) may expect to enjoy the greateſt Portion of Health (an Enjoyment, not only Conſiderable in it ſelf, but alſo the foundation of all other temporal enjoyments) whoſe Phyſick is Temperate Reſt, and whoſe Phyſician the Morning Sun.

Whereas upon the *Gazett*'s coming out 3 times a Week, ſeveral decline putting their Advertiſements into other Papers, upon Proſpect of their decreaſing in their Numbers, we are deſir'd to give liberty for bringing into our Paper, any ſuch Advertiſements as are admitted into other Papers; and the rather becauſe we have had ſeveral hundred of new Subſcribers lately come in, and a far greater Number of Private Families take in this than take in any other. Our former reaſons for Exceptions againſt ſome, being alſo now remov'd, therefore our Printer is ready to take in any ſuch as others accept of.

POEMS.

Q. *JUST as young Gameſter's tim'rous of Succeſs,*
With little Sums at firſt begin to play,
Then if Chance ſmiles, ambitious to encreaſe,
Stake All, *and at one Caſt throw* All *away.*
Unhappy Caſe too near reſembling mine,
In Love *and* Gaming *raſhneſs is the ſame,*
Therefore, ye Dear kind Delians, *at your Shrine*
I kneel, imploring you to eaſe my Flame.
By the perſuaſive Language of the Eye,
I had obtain'd ſome hopes of future Bliſs,
When I, ſoon as my Happineſs drew nigh,
Too faſt purſu'd, and ruin'd my ſucceſs.
Her Parents being there———
Continual awful Frowns my Hopes invade
E'er ſince, and when I view her piercing Eye,
Methinks in Characters at large I read,
Raſh Swain by me unpitied thou ſhalt Dye.
Oh! If there yet remains a Balm unprov'd,
To Cure th' unhappieſt Swain that ever Lov'd,
Impart it Quick, then as in Juſtice due,
I'll owe my Life and Happineſs to You.

A. Maxims of State, and Stratagems of War,
Leſs ſubtil are, than the Intreagues of *Love*;
Leſs difficult of Management by far,
And much more obvious to Conſtruction Prove.
As learn'd Phyſicians frankly will Confeſs,
When Maladies on our Internals ſeize,
The beſt Advice, is but a *Wiſer Gueſs*,
Nor can a *Certainty* be gain'd by *Fees*.
So when we judge th' Effects our Paſſions have,
Interpreting the Language of the Eye,
We fondly think the *Fair* inclin'd to *Save*,
When they reſolve we ſhou'd unpity'd Dye.
The Scheme, which from the Lady's Eyes you Drew
Upon falſe Calculation might be made,
Whilſt to her firſt Reſolves ſhe may be true,
Nor Guilty of the falſeneſs you upbraid.
But if you gain'd a Conqueſt o'er her Heart,
And loſt your Plea by unadvis'd Aſſault,
Or want of Skill in Managing your Part,
Your Puniſhment is due to your own Fault.
To expiate your Crime, there's but this way,
With Patience at her Feet your Suff'rings lay,
Your former Errors earneſtly Repent,
And then in time perhaps ſhe may relent.

Q. *When I had read your firſt* Apollo,
I told my Friends the whole wou'd follow,
That they muſt ne'er expect one Grain
Of Senſe, from great Apollo's *Brain.*
I've read all ſince, but cannot find,
They have the leaſt Improv'd *my Mind.*
Now, if you will but let me know,
By what means I may Wiſer *grow,*
Or how to Brighten *up my Wit,*
I'll take in all your Papers yet.

A. Alas! You've pos'd *Apollo* quite,
Nor dares He Cope with what You write;
In vain He may all means explore,
To make you *Wiſer* than before;
Or how to *Brighten* up a *Wit*,
Which never *Being* had as yet;
And had He not a juſt excuſe,
To ſave the Credit of his Muſe,
He muſt withdraw, if you inſiſt on
Solution of ſo hard a Queſtion.
But He did never yet pretend
To *Form* Men's Judgments, but to *Mend*,
Submitting to Superior Fate,
The abs'lute Power to *Create*.

Q. *How is't* Apollo *rides ſo ruſty,*
Why ſo Grum, and why ſo Cruſty?
Are his Ears ſtruck with ſuch a Cold,
He can't a Miſtery Unfold.
We'll Invoke him again.———
Oblige us, O Good Poll'! *We pray,*
Who haſt for Every Q. *an* A.
(*As good ev'ry whit,*
As any that's writ,
From Ox. *or from* Cam.
Thoſe Places o' fame)
And give us your Senſe
Of an Humor, and whence
It Firſt did Commence,
And's now made a Law, when the Week's at an End,
And we from our Cares in the Evening unbend,
That we muſt not depart (ſince they challenge That (Right)
Till we've drank to our Wives being SATURDAY NIGHT.

A. What

A. What can the reaſon be, Sir Querift,
So ill-natur'd thou appeareſt,
Since e'er this time we ne'er before,
Heard from you this, you now explore.
This Cuſtom did ariſe
From Proverb, which long bore the Bell,
That's *All is well that does end well.*
Thus if all the week,
New Quarrels Men ſeek,
And lead their Poor Wives,
Confounded ill Lives,
And Teeze 'em and Fright 'em,
And Pinch 'em and Smite 'em,
And Scratch 'em and Bite 'em :
They think they attone it, if at the week's end,
They change their curſt Look for the Face of a Friend ;
And ſoon they Imagin to ſet all to *Right*,
By *Drinking their Healths upon* SATURDAY NIGHT.

Whereas ſome have complain'd that their Papers are brought late, which happens from the great Numbers our Servants have now to deliver, to correct which, we ſhall ſoon add more Servants, one already being fix'd to ſerve at *Wapping*, *Shadwell*, *Ratcliff Croſs*, &c.

In *Numb.* 30. The laſt Line of the laſt Queſtion in Proſe, for *Mountain of Iſland*, r. *Mountain of that Iſland.* In our laſt Paper, Col. 5. l. 28. for, *long conceal*, r. *long conceal'd.*

thought, conſiſting only of 4 Battalions and a Regiment of Horſe, which are to continue in that Garſon, in the Room of the French Troops, which marched thence the day before towards Mons; that the Reſt of the Troops from Germany have paſſed the Maes at Fumay, and 'tis ſaid will continue their March to the Scheld by the way of Marienberg and Aveſnes. From the Camp before Tournay July 18th they write, that the Enemy had made a Double Intrenchment to cover the Flank between the Citadel and the Scheld, but on an Approach of a Detachment of our Men the 15th in the Night, the abandon'd the firſt of thoſe Intrenchments, and the other the 16th; that a good Lodgment is ſince made on the innermoſt of thoſe Intrenchments, and a Battery is raiſing againſt the Wall of the ſaid Flank, having no other Works before it; that two Lodgments are made at General Schulembourg's attack, on two different Saliant Angles; and at General Fagel's attack a Lodgment is made on the Saliant Angle of the Ravelin on the Right.

London July 15th. The Letters from Pool adviſe, that a French Privateer of 24 Men, belonging to St. Maloes, forced a Collier on Shoar, laden with Coals for that Port, but Capt. Joliffe having notice thereof, armed an Hoy, overtook and engaged the French Man, who after a ſmall reſiſtance yielded, having 3 Men killed and 6 wounded. The Hoy received ſome damage in her Rigging, and had 2 Men ſhot in the Heel. Which is all from Yours, *&c.*

All are deſired to direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carters*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, at Mr. *Bickerton's*, at the *Roſe* and *Crown* in *Little Britain*, or at the Printers hereof; either with Queſtions, Subſcriptions, or for Indexes to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, for we ſhall not take notice of ſuch Queſtions again as have been anſwer'd therein. Our Rates are, 2 *s.* *per* Quarter for the Weekly. 2 *s.* 6 *d.* with the Monthly, and the Quarterly Books 6 *d.* apiece. Thoſe who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Queſtions out of the Country will be anſwer'd but where the Poſtage is paid.

SIR,

THE Letters from Rome June 29th adviſe, that the Pope gave that week Audience to ſeveral Miniſters, and among the Reſt to the Marquis de Prie, who declaring that he had Orders forthwith to leave that Court, unleſs the Brief for the Recognition of King Charles was not delivered to him, has at length received it, which Brief was ſign'd the 26th; and that the ſaid Marquis diſpatch'd the 28th an Expreſs therewith for Barcelona: 'Tis adviſ'd from Turin July 3d that the Imperial, Pruſſian and Saxe-Gothan Troops, being come to the Camp at Rivalta and Orbaſſan, part of the Foot has began to File off towards Feneſtrelles, and they are to be followed by the reſt of the Troops in two or 3 days; that the Imperial Horſe were expected that day at Orbaſſan, and General Viſconti, who commands them, arriv'd there the day before; that General Thaun, who is likewiſe there with the other Generals, will ſet out the 6th or 7th Inſtant to put himſelf at the Head of the Army; 'tis ſaid that 1500 Men are ordered to march back to Enter Savoy by the Valley of Aoſta, while the reſt of the Confederate Troops will advance towards Brianſon, by the way of Exiles and Feneſtrelles; that the day of the departure of his Royal Highneſs is not yet fixed, and that the Count de Thaun is to command in Chief the Army during his abſence: The Advices from Namur July 16th are, That the French Troops, which are arrived in that Neighbourhood two days ago, from the Country of Luxemburgh, are not near ſo ſtrong as they

ADVERTISEMENTS.

I Abraham Double, Jeweller, in Heathcock-Court, near Durham-Yard in the Strand, was by Intervals for ſeveral Months afflicted with an Ophthalmia and Epiphora; the ſeverity of which almoſt render'd me incapable of ſeeing, but upon my application to Mr. William Croſs Profeſſor of Phyſick and Oculiſt, I was by his Preſcriptions perfectly cured, and as a grateful (tho' juſt) acknowledgment thereof, I think my ſelf indiſpenſably Oblig'd to Publiſh the ſame.

IF any has found a green Bag with 18 Indentures in it, three of them Leaſes of Houſes in the Strand, loſt in Soho. If they bring it to Mr. Johnſon by Weſtminſter Abby, they ſhall have two Guineas Reward.

RUN away from his Maſter on the 28th of June laſt, a Negro in a Grey Suit lin'd with Blue, with a Scar over his right Eye, about 22 Years of Age; if any can give information where he is, He ſhall have a Guinea Reward of Tho. Harriſon Eſq; near Mountague-Houſe.

Licentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh Poem: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer*, *Horace*, *Virgil*, *Milton*, *Waller*, *Cowley*, *Dryden*, &c. as frequently liable to Juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough*'s and Maj. Gen. *Stanhope*'s Letters Commendatory of the Earl of *Peterborow*'s Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.